THE LATTER-DAY SAINTS

MILLENNIAL STAR

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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FORTY-THIRD ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, SUNDAY, APRIL 6, 1873.

[CONCLUDED FROM PAGE 276.]

SECOND DAY.

Monday, April 7, 2 p.m.

"Praise ye the Lord! 'tis good to raise
Your hearts and voices in his praise."

Prayer by Elder A. P. Rockwood.

The choir sang,

"Know this, that every soul is free
To choose his life and what he'll be.

President Brigham Young delivered an address, which was more particularly directed to the ladies of the Relief Societies. These organizations had accomplished a good work in relieving and sustaining the poor, and it was desirous that their labors should be increased. There was an excellent paper mill here, and the ladies of the Societies might co-operate in seeing that the rags throughout the Territory were not destroyed, but husbanded, that they might be used for the making of paper. He also wished the ladies to learn type-setting. It never looked well to see a large man engaged in the light business of setting type or measuring tape. Ladies could do the light work while men should do laborious work. It was a disgrace to some of our Bishops, who have preferred to engage strangers as school teachers, who have led the children into infidelity, rather than employ brethren who were equally as capable. If the sisters would engage to see that the rags were saved, we could make our paper, write and print our own school books, and educate our children, and we can do all this ourselves. We must positively be self-sustaining in every respect. It was a sound principle that the idler should not eat the bread of the laborer. It was an evil to sustain the idler.

The President reviewed some events connected with the early history of the Church, illustrating that the Latter-day Saints had to depend upon themselves for education, and everything else they needed. It was probable that a building would be erected for a printing office for the ladies. Some might advance arguments to the effect that women could not do the work of a printing office, but such arguments were ill-founded, as they were as quick and even quicker to learn than males.

President Young showed that a large amount of means could be saved by

the brethren if they would use oxen for farming and teaming work instead of horses and mules. He also argued that those who stayed at home and attended to their legitimate labors would get rich much faster than those who engaged in mining.

Elder Wilford Woodruff delivered a discourse on the necessity of the Saints entering extensively into every description of manufacture. The policy of sending wool and other raw material out of the Territory, and then buying it back again in the form of cloth, etc., was ruinous and impoverishing in its character. The signs of the times indicated that the day was not far distant when, if we did not produce and manufacture what we wanted, we would have to go without.

A large portion of the speaker's remarks were then directed to the fulfilment in these days of the predictions of the ancient Prophets. At the conclusion of his remarks he alluded to the presence in the meeting of Father Kington, whom he had baptized in England many years ago, together with all but one of the latter's flock, he having been a sectarian clergyman.

Adjourned till 10 a. m. to-morrow.

The choir sang,

"Hark, the song of jubilee."

Prayer by Elder Joseph F. Smith.

THIRD DAY.

Tuesday, April 8th, 10 a. m.

"See, all creation join
To praise th' Eternal God."

Was sung by the choir.

Prayer by Elder George B. Wallace.

The choir sang—

"An angel from on high,
The long, long silence broke."

Elder A. O. Smoot addressed the Conference on the object the Lord had in view in gathering his people in these valleys. He argued that it was that the people might be placed in a school of experience to enable them to perform the great work preparatory to the second advent of the Savior. It was binding upon the Latter-day Saints to cease not their exertions and to spare not their means until all of the Lord's poor were gathered out from the nations of the earth. The Lord had multiplied blessings upon his people in making the soil fruitful, so that it had yielded of its strength for ther maintenance, and he had also shielded them in the hour of danger. They should manifest their gratitude to him for his kindness by devoting their energies to the performance of his work.

The speaker next directed his remarks to showing that the building up of the kingdom of God was essentially a work of a material character. He spoke of the vast resources of the Territory, which, he said, were, to a great extent, yet undeveloped. He alluded specially to the vast coal and iron deposits in this part of the country, and which might, if developed, prove a source of wealth to any country. Also to the advantages of this Territory for raising cattle, yet beef was largely imported from the east, and also butter and other produce. He also condemned the practice of sending wool out of the country when it could be used to advantage at home. If this raw material were kept in the Territory and worked up into cloth it would give employment to a great many home mechanics. He also spoke of the same policy with regard to other industries and manufactures, and portrayed very clearly that the policy of importing by the people, instead of producing or manufacturing the same was ruinous. Instead of importing many things as they now do, they could export very largely of corn, cloth, canned fruits, etc. It was impossible for any people to enjoy any great measure of material prosperity, without direct interposition of Divine Providence, unless their exportations exceeded that which was imported by them. He next referred, in this connection, to the shipping out of the Territory of furs, which could be as well made up into useful articles here, both for home and foreign use. The discourse was eminently practical and contained many valuable financial hints.

Elder George Q. Cannon next addressed the Conference. The duty of bringing our brethren from the nations of the earth was one that we could not neglect, and each person should prepare himself to contribute, before the adjournment of Conference, for that purpose. There were many honest

souls who would gladly come and mingle with us if they had had the means. Letters came from different countries requesting aid to enable them to get here, and the Saints should not refuse to give the assistance they asked for.

The speaker then directed his remarks to the subject of entering into and encouraging home manufactures. He clearly portrayed that the policy of importing what could be manufactured here was a species of financial suicide. He mentioned the manufacture of paper, showing that although it might cost more to make that article here than to import it from the east, it was most beneficial to manufacture it, because that which was paid out for wages, raw material, etc., was kept in the Territory, and the whole community was benefitted. He also stated that this was the case with every branch of home manufacture and industry. The barrier to progress in this direction was that too many looked after the immediate return of the dollar instead of the benefit of the whole community.

Elder Cannon spoke next upon persons who had speculated in the real estate business, showing that the great majority of the Saints felt to take the wise counsel given them and held on to their inheritances, while some took advantage of this to sell their land because they could get a high price for it. Those who held on to their land might not receive so much means all at once as those who thus speculated, but they would be blessed because they had not yielded to temptation in this direction.

The getting of the rock for building the Temple was next dwelt upon. About two hundred boys should learn the business of stone cutting. The employment of girls and women in type-setting and other branches was next mentioned, and the speaker showed the employment of ladies would not injure any business in the least. He advocated very strongly the necessity of teaching not only boys but also girls how they could make a living without being dependent on others. A boy should learn a trade whether he should ever have occasion to rely on it for maintenance or not, for it tended to discipline the mind and form business habits. No people needed skilled labor more than the Latter-day Saints. They had the Zion of God to build up, and it had been hoped that the rising generation among the Saints would do it. If this work shall devolve upon them they must be trained to bear off its responsibilities. Boys could make themselves far more useful by learning a skilled trade than by being clerks in stores. If the young would properly educate themselves there was a glorious future before them.

The speaker then discoursed upon the blessings which had followed the Saints because of their giving heed to the counsels of President Young, in developing the agricultural and other resources of the Territory in preference to mining. He next alluded to the policy which had been pursued by the people here towards the Indians. They had demonstrated that the policy of President Grant, so far as this matter was concerned, was correct. It had been predicted and would be fulfilled that the Indians would sometime become acquainted with the truth, and it should be a subject for prayer with the Saints that God would prepare their hearts for it.

Adjourned till 2 p.m.

The choir sang—

"Jerusalem, my glorious home."

Prayer by Elder Brigham Young, Jun.

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2 p.m.

"Great God indulge my humble claim,
Thou art my hope, my joy, my rest."

was sung by the choir.

Prayer by Elder Joseph F. Smith.

The choir sang,

"Great is the Lord, 'tis good to praise
His high and holy name."

President Brigham Young wished to gather the poor Saints. It was mortifying to him to see his own name on the list with the amount he had donated, and to see how little the community had donated, considering their wealth. Last year $14,000 had been donated, and of which he had given $2000, or one-seventh of the whole amount. This year he would head the list by donating $1,000. (Elder W.

H. Hooper said he would also give $1,000.

President Young then asked the sisters who were willing to assist in manufacturing paper, writing and making our own books, &c., to hold up their hands, and the show of hands was very large, including nearly all the ladies present.

President Young then made some remarks with regard to the position he had held as Trustee-in-Trust of the Church, and said he wished to resign that office, and that another might be appointed to fill that position. The man who would be appointed would have a committee of twelve to assist him. He had now two counselors to aid him as President of the Church, and he purposed selecting five more. According to the order of the Church, he had the privilege of having seven brethren to act in this capacity.

President Young then delivered a discourse containing many excellent and practical instructions, which could not be enumerated or described in a short synopsis.

Elder George Q. Cannon presented the authorities of the Church to the Conference in the following order, the vote to sustain them being unanimous:

Brigham Young, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George A. Smith, Daniel H. Wells, Lorenzo Snow, Brigham Young, jun., Albert Carrington, John W. Young, George Q. Cannon, Counselors to President Young.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, jun., Joseph F. Smith, and Albert Carrington, members of said Quorum.

John W. Young, President of this Stake of Zion, and George B. Wallace and John T. Caine his counselors.

William Eddington, John L. Blythe, Howard O. Spencer, John Squires, Wm. H. Folsom, Thomas E. Jeremy, Joseph L. Barfoot, John H. Rumell, Miner G. Atwood, William Thorn, Dimick B. Huntington, Theodore McKean and Hosea Stout, members of the High Council.

Elias Smith, President of the High Priests' Quorum, and Edward Snelgrove and Elias Morris his counselors.

Joseph Young, President of the first seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates, and John Van Cott, members of the first seven Presidents of the Seventies.

Benjamin L. Peart, President of the Elders' Quorum; Edward Davis and Abinadi Pratt, his counselors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his counselors.

Samuel G. Ladd, President of the Priests' Quorum; Wm. McLachlan and James Latham, his counselors.

Adam Spiers, President of the Teachers' Quorum; Martin Lenzi and Henry I. Doremus, his counselors.

James Leach, President of the Deacons' Quorum; Peter Johnson and Charles S. Cram, his counselors.

George A. Smith, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, and John Sharp, Joseph W. Young, John L. Smith, Le Grand Young, Elijah F. Sheets, Joseph F. Smith, Moses Thatcher, John Van Cott, Amos M. Musser, James P. Freeze, F. A. Mitchell, Thomas Taylor, as his assistants.

Elder Cannon then said that President Young desired to know whether the Conference were willing to release him from the office of Trustee-in-Trust. He said he presumed he spoke the feelings of the people when he said he believed they were willing to release him only because he desired it. At a previous Conference, President Young made a proposition to be released, and the people were then averse to it. Elder Cannon thought, however, that the people would defer to his desire now, with the understanding that President Young should still retain supervisory power over the trusteeship. Elder Cannon then requested if that was the mind of the Conference that a show of hands be given, and the vote was unanimous.

Truman O. Angel, Architect for the Church.

Albert Carrington, Historian and

General Church Recorder, and Wilford Woodruff his assistant.

The following Elders were then presented to the Conference as having been called to go on Missions :—

For Scandinavia :—Christian G. Larsen, Spring City, Sanpete Co. ; Peter O. Hanson, Fairview ; Lars S. Anderson, Ephraim ; Neils Anderson, Ephraim ; John Frantsen, Spring City.

For England :—Lester J. Herrick, Ogden ; Robert T. Burton, S. L. City; John Clark, S. L. City ; James T. Little, S. L. City ; Robert J. Golding, S. L. City ; John C. Graham, S. L. City ; Arthur Bruce Taylor, S. L. City ; Elijah Freeman, Ogden ; Henry Leigh, Cedar City ; Robert Heyborne, Cedar City.

It was stated that the Elders who had been appointed to be Home Missionaries would continue their labors, and their numbers would be added to as might be deemed necessary.

It was announced that the First Presidency would commence their home missionary labors after this Conference by holding two days' meetings on the first Saturday and Sunday of May, which would be a special Conference.

It was unanimously resolved that the Trustee-in-Trust give bonds to the amount of $25,000, and each of his assistants $10,000, and the bondsmen be named at the above mentioned special Conference for the acceptance of the people.

Conference adjourned till May 3, 1873, to meet in the New Tabernacle.

The choir sang,

"Glory to God."

President Brigham Young offered a few remarks relative to the nature of the Arizona mission, blessed the people and their families, and made special mention of the services of those who had sung and played during Conference, when the assemblage dispersed.

The singing exercises were acknowledged to be the finest ever rendered at any previous gathering of the kind, and reflected much credit on brother Careless, the conductor. As usual, the fine voice of sister Careless could be distinctly heard among the large number of choristers. The total number of singers who took part in the exercises was two hundred and fourteen, one hundred of whom were members of the Tabernacle choir, and the remainder were from the choirs of the settlements, as follows :—

Brigham City, 18 ; American Fork, 12 ; Farmington, 14 ; Fort Herriman, 15 ; Bountiful, 16 ; Lehi, 17 ; Willard, 6 ; West Jordan, 6 ; Hooperville, 6 ; Alpine, 4. Brother Joseph Daynes, the organist, also performed the accompaniments well.

An excellent spirit prevailed throughout the Conference, the meetings were numerously attended, and the people apparently felt built up and strengthened in the faith of the Gospel after listening to the many precious truths enunciated and the wholesome instructions which were given.

Z. C. M. I.

A meeting of the shareholders of Zion's Co-operative Mercantile Institution was held in the Tabernacle on the afternoon of Saturday, the 5th of April. The Secretary of the Institution then read the half yearly report of the President relative to the amount of business done during that time, its present prospects, contemplated improvements, &c. As the Institution is one in which the people of the entire Territory are interested, because all participate in benefits which have been secured by its establishment, we presume that all will be glad to hear of its present status, inasmuch as it is prosperous.

From the report it appears that its business is continually increasing, and, that every department may be conducted in the most efficient manner, more room and a thorough classification of goods are necessary. The latter is now being made, and for the former the large new building just erected at the west end of the Eagle Emporium has been secured, and in a few weeks this will be devoted to the wholesale

grocery department. Steam elevators of the latest and most approved style are being erected in all the departments; pipes will shortly be laid for heating the building by means of the steam generated in using the elevators. This, it is believed, will lessen the danger of fire, besides insurance and other expenses, and so be the means of yielding a good investment on the first cost. Another improvement worthy of note is the erection of a double fire proof vault, in which the books and papers of the Institution are deposited every night for safety. Past experience has demonstrated the necessity of these and other improvements already made, and it is fair to presume that more will be introduced as fast as they are discovered or considered requisite to add to the efficiency and completeness of every department of the Institution.

The following statistics will show to all the prosperity of the Institution, and at the same time how firmly the co-operative principle has taken root among the people of this city and Territory. During the six months last past $220,692,95 have been added to the capital stock of the Institution by subscription. The stock of merchandize it now carries is upwards of a million and a half of dollars' worth. It has purchased in the last half year merchandize valued at $1,707,779,90, of which $145,584,82 was in gold. The amount of freight for the Institution in the same time was 6,750,000 pounds, the cost for the transportation of the same being $158,203,12. The actual amount of business done during the half year aggregates more than two and a half millions of dollars.

Our readers are all aware of the efforts made, year after year, for many years past, by President Young and the Twelve, and all the authorities of the Church, to have the people engage in and support home manufactures of every description that could be advantageously carried on in the Territory. The official report of the President of Z. C. M. I. for the half year shews that a more gratifying progress is now being made in this direction than formerly. During the six months ending 31st of March last, the Institution sold $22,140 worth of home-made goods, mostly jeans, woolen cloth and yarn. During the same time the boot and shoe department of the Institution manufactured $23,096 worth of boots and shoes. This branch of the establishment was started about three years ago with six hands; it now employs thirty-six. The sales of home-made cloth would have been much larger had the supply been equal to the demand; and the report adds that during the period it covers, the Institution purchased every piece of home-made cloth offered it for sale, and in the same period ordered but eight pieces—jeans—from the east.

From the preceding our readers will perceive that Z. C. M. I. is in a sound and prosperous condition. All know that it has been a very great blessing to the people of the whole Territory, for by its means the monopoly formed by a few in the early years of the settlement of the Territory has been completely destroyed, and the wealth arising from the trade which that few controlled has been more evenly distributed among the whole people.

One circumstance will also convince all that the institution has been profitable to those who have invested their means therein, that is that after four years—the time which has elapsed since the co-operative experiment was commenced—the shares are worth more than double their original amount, a fact which proves beyond controversy that, while the policy which led to the inauguration of the co-operative movement was a wise and timely one, the Institution has been conducted with ability and discretion.

At the meeting on Saturday the President of the Institution announced that, at a meeting of the Board of Directors on the day preceding he had resigned his position, and that H. S. Eldredge, Vice President of the Deseret Bank, had been elected his successor. The people of this Territory know that President Young originated the Co-operative movement here, and that as President of the Institution he has labored incessantly to make it successful. His resignation of the position of President will no doubt be a source of great regret to all connected with the Institution. But, under the pressure of his many labors

the relief from the anxiety and care inseparable from the position of President of such an immense concern as Z. C. M. I. must be great indeed; and the satisfaction arising from the relief thus experienced, must be increased by the reflection that owing to his unwearied efforts the success of the scheme is no longer problematical, but has already been brought to an assured and triumphant issue among the people of this city and Territory.

A dividend of ten per cent. for the half year was announced, the remainder of the profits to go to the reserve fund, when the meeting adjourned until the 5th day of next October.—*Deseret News.*

THE WAR OF RACES.

Washington, April 18. — United States Attorney Beckwith telegraphs to Attorney-General Williams, from New Orleans, to-day, as follows—Deputy Marshal Delins has returned from Colfax. He arrived there the day after the massacre. The details are horrible. The Democrats of Grant parish attempted to forcibly oust the incumbent parish officers, but failed, the Sheriff protecting the officers with a colored posse. Several days afterwards, recruits from other parishes to the number of 300 came to the assistance of the assailants, when they demanded the surrender of the colored people, which was refused; an attack was made, and the negroes were driven to the Court House, which was fired and the negroes slaughtered, as they were left in the burning building after their resistance ceased. Sixty-five negroes were terribly mutilated and found dead near the ruins of the Court House. Thirty, known to have been taken prisoners, were said to have been shot after they surrendered. Two of the assailants were wounded. The slaughter was greater than in the riot of '66, in this city.

The Attorney-General telegraphed to Beckwith to make a thorough investigation of the affair, and, if he finds that the laws of the United States have been violated, to save no pains nor expense in arresting and punishing the guilty party.

Acting Secretary of War Robeson has telegraphed to General Emery to render the United States Marshal any aid necessary in the execution of judicial process in the matter.

New York, April 18.—The Times' New Orleans special says, of the troubles in Grant parish, that not a single negro was killed until they had surrendered, when nearly a hundred were shot down. It is understood that a number more were burned to death in the Court House. After the butchery, the whites scattered in every direction, a few of them going to their homes; many have left for the Texas border, in hopes of escaping the consequences of their crime. The State troops, on arriving at the scene of hostilities, buried over sixty bodies of colored men. The Federal troops cannot proceed forward for want of transportation.

Some one has said that a young mother is the most beautiful thing in nature. Why qualify it? Why young? Are not all mothers beautiful? The sentimental outside beholder may prefer youth in the pretty picture, but I am inclined to think that sons and daughters, who are most intimately concerned in this matter, love and admire their mothers most when they are old. How suggestive of something holy and venerable it is when a person talks of his "dear mother." Away with your mincing "mamas," suggestive only of a fine lady, who deputes her duty to nurse, a drawing-room maternal parent, who is afraid to handle her offspring for fear of spoiling her new gown. Give me the homely mother, the arms of whose love all-embracing, who is always beautiful, whether old or young, whether arrayed in satin, or modestly habited in bombazine.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 13, 1873.

THE FIRST COMPANY for Utah will leave Liverpool on Wednesday, June 4, when all who wish, that have means of their own, can go by being here on or before June 3. Those intending to go on the 4th of June will need no further notification, but are requested to forward their names and ages to this Office as soon as possible. Rates for fares, amount of luggage allowed, and charges for overweight will be the same as last year, and will be again specified in next STAR, as also other particulars, for which there is neither time, nor space in this number.

OUR INDIAN BROTHER.

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IT might be supposed from the present aspect of affairs in the United States, that the Indian was about to absorb the attention of the nation in the place of slavery, and be adopted as a kind of brother to the surviving *twin relic*, polygamy.

Although the growing difficulty (the Indian) is not so black skinned as the subject of the nation's last great trouble, yet it is of a very dark complexion, and being a much stronger willed child, exhibiting a more ungovernable disposition, bids fair to give its guardian, Uncle Sam, a great deal of trouble and vexation.

There is a marked difference in the condition and circumstances of these two cases that the Federal power has undertaken the care of, and in their relative claims upon the government. The one sought protection as an attendant, or a guest; the other claiming it as his undoubted right. The one a stranger, and an introduction; the other a legal heir, and rightful occupant. The negro in the first place was brought to the country as a help, a servant, and a slave, his condition upon the whole being materially improved under these circumstances; but the climax of his earthly career was crowned when placed upon a level with his master, and he realized more than he of himself dared to hope for, when granted the right to vote, and he became free and independent. The Indian, on the other hand, was the owner of the soil, its undisputed claimant, over which he held entire control; and when he beholds his brother of the darker skin thus favored and prefered, he who came naked and in chains having all to gain, made the object of such tender solicitude, while he himself is losing all, deprived of his privileges, driven back from his own, can we wonder at the sullen gloom that overspreads his countenance, the taciturnity of his disposition, and the occasional sudden outbursts of his passion. Thus the slave gains freedom, and the child of liberty is curtailed of his rights.

The course pursued towards the negro has been one of thoughtful consideration. The best ability of the nation has poured forth its eloquence in depicting his wrongs and sufferings; statesmen have taxed their energies to frame laws

for his welfare and protection; the heart's blood of thousands have flowed in defence of this stranger's liberty; poets have made him the subject of their verse, praising his humility, while those endowed with oratory have extolled his nobility of soul. Thus he has been the subject of the nation's tenderest care.

Had the same thoughtful policy been taken towards the Indian; had he been dealt with honestly, not to say generously; had those who bargained with him for his possessions, paid him for his solid wealth in useful articles that would have benefited him, as their better judgment should suggest, instead of cheating him with gewgaws, a different feeling might exist to-day. As it is, the white man owns and occupies the land—the Indian still wanders an outcast, naught benefited by the exchange, but rather demoralized by the contact; he sees his hunting grounds wrested from him; no small encroachments are made upon his possessions; whole territories at a stroke are parcelled off, and he finds himself hemmed in upon all sides by his more powerful white faced brother; and thus, as his means of subsistence are being so mercilessly curtailed, who can wonder that he his driven at times to deeds of madness and desperation?

Who is there to tell his wrongs and sufferings? And yet his situation is so hard, that even those who despoil him of his property are bound at times to speak in his defence. Should an Indian outbreak occur at any time, the white man can pour out his lamentations through the press, and make known in horrible detail the perpetration of the crime committed, but to all these statements the Indian is mute. Had he but the ability and privilege to herald forth a statement of his wrongs, to tell the anguish of his heart as he sees the members of his tribe diminish, and then beholds the means of providing for those reduced numbers cut off; should he make counter statements, and pour forth one-half the keenness of his grief as he beholds the broad lands he once had a claim to occupied by strangers, and those strangers still crying keep back, keep back, methinks those who are now pursuing him with such fierce malevolence, would pause before they sought to carry out the orders for his extermination. Treachery and murder should be met and punished, and the perpetrators of the murder of General Canby and others should expiate their crime; but indiscriminate slaughter does not seem to be the proper course for an enlightened nation to pursue, especially when, after candidly examining the case of the Indian in all particulars, we may find him more sinned against than sinning.

There is a God that watches over the destinies of races and of nations, and it would be well for the United States to pause and consider before issuing orders for the annihilation of any part or portion of His creation. The Indian is not free from viciousness, neither are freed negroes entirely free from vices, the frequent reports of outrage and brutality are proof of that, while those who watch the interest of the nation itself tell of its increasing wickedness, and warn it of impending dangers to be brought about by its own folly, thus intimating that all may need mercy shown them in a day to come. And above all it should be remembered that the Lamanites are of a chosen race, and the predictions of the servants of God concerning them cannot fall to the ground unfulfilled. He is yet to go through "to tear in pieces and none shall deliver," and yet to "become a light and delightsome people." May the Lord hasten the time of his coming, when wickedness shall be swept from off the face of the earth, peace be established, the rights of all men in all places be universally respected—when none need say, know ye the Lord, but all shall know him, from the least unto the greatest.

S. S. J.

CONFERENCE IN LONDON will be held on the 25th inst., in the Royal Amphitheatre, High Holborn. President George A. Smith and party purpose being present, and all the Utah Elders laboring in the British Isles are invited to attend.

MINUTES OF THE NEW YORK CONFERENCE,

HELD AT THE AMERICUS HALL, WILLIAMSBURG, N. Y., APRIL 6, 1873.

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11 a.m.

Meeting commenced by the choir singing the first hymn, and prayer by President Henry G. Bywater. Singing.

President Bywater expressed great pleasure in meeting with the Saints, and said he hoped that the next Conference they attended would be in their mountain home. The morning meeting was occupied by several of the brethren stating their experience, interspersed with hymns.

Prayer by Elder George Bunn.

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2 p.m.

Singing. Prayer by Elder G. Bunn. Singing.

The Sacrament was then administered.

Elder Bywater said he was pleased to see so many of the brethren and sisters together, and advised those present, if they had anything upon their minds that would prevent them from enjoying the influence of the Spirit of the Lord to endeavor to put those feelings from them that they might be blessed in listening to the instructions given. Elder Bywater then gave some advice in relation to sustaining the authorities of the Church, desiring those who vote to do so without any feelings of restraint. The authorities of the Church as they stand organized in Zion were presented to the Conference and unanimously sustained. Elder H. G. Bywater was also sustained as President of the New York Conference, and Elders George Bunn and Issac J. Elkington as counsellors.

Elder George Bunn then represented the Williamburg Branch. In doing so he felt happy to represent it as being in a good condition. The Saints were united and endeavoring to live their religion.

Elder William Dover next reported the Patterson Branch, stating that the majority of the Saints were in good standing, but some were negligent in attending to their duties. There had been a scarcity of labor with some, that might retard their emigrating this season; still he hoped to go to Utah himself by the first company, and hoped that others would follow his example.

There were six other branches represented by their respective Presidents, and considering the scattered condition of the Saints, making it difficult for them to attend meetings, they might be considered in good standing.

The Conference was afterwards addressed by Elders Hutchison, Pople, Bunn and Bywater, encouraging the Saints to live their religion and to sustain the principles that had brought them peace and happiness.

After singing hymn, "Before Jehovah's awful throne,"

Prayer was offered by Elder Isaac J. Elkington.

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6 p.m.

Choir sang, "From Greenland's Icy Mountains." Prayer by Elder W. Dover. Singing.

Elder Elkington then addressed the meeting for a short time and bore testimony to the work of the last days.

Elder Bywater occupied the remainder of the time speaking upon the first principles of the Gospel, and showing the necessity on the part of those who had not yet received the same to faithfully compare the principles taught with the Scriptures of Divine truth, before rejecting them, reminding them that those who preached any other Gospel than that preached by Jesus and his Apostles would come under the curse of the Apostle Paul. He advised the Saints not to neglect their duties, nor give heed to apostate influences, for if they did darkness would take the place of the light they had received, while an observance of those things they had received would bring them a continued increase of blessings. Also spoke upon the necessity of gathering to the bosom of the Church, not only to escape the judgments of the last days, but to keep at the same time the commandments of God.

The Hall was well filled with Saints and strangers and a good spirit prevailed throughout the day.

The choir sang an anthem, and the benediction was pronounced by President H. G. Bywater.

ISAAC J. ELKINGTON,
Secretary.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 268.

On the 15th of February Company B. of the battalion was ordered to take charge of the Fort at San Diego, which it did, separating from the other companies. This company remained three months at San Diego, during which time they built several houses, dug fifteen or twenty deep wells, made picket fences, etc. Some of the men also built and burned a large brick kiln, which was said to be the first in California. With those bricks a Court House and School House were built in San Diego by the men of the company. These were the first houses built of burnt brick at that place. When they were completed the citizens made a feast, and great parade was made over them. Besides these works, the men did much carpenter work for the people, and the course they pursued secured them many friends, and when they moved from there, they did so amid general regret. Notwithstanding the country was full of cattle, and wheat was abundant in some places, provisions were but scantily furnished to the men and considerable dissatisfaction was felt in consequence. On the 19th of March the battalion, with the exception of an officer and thirty-four men, who remained for the defense and protection of the post of San Luis Rey, marched to the town of Los Angeles. They could not get quarters in the town and they encamped outside. On the 6th of April the officer and men who had been left at San Luis Rey, joined the main body. Among the duties assigned to the battalion while at Los Angeles were the guarding of the Cajon Pass of the Sierra Nevada mountains—forty-five miles east of Los Angeles—to prevent the passage of hostile Indians, who frequently made raids on the adjacent ranches for the purpose of driving off stock; also the erection of a fort on a small eminence which commanded the town. General Kearney visited the camp and inspected the battalion. He expressed himself as being much gratified with the appearance of the men and praised their conduct. A feeling of jealousy was entertained by many of the men belonging to other commands against the battalion, because of the favor and enconiums bestowed upon them by the officers. Colonel Fremont's men were credited with having very hostile feelings towards the battalion, and with having threatened to attack them. Fremont was rebellious and would not submit to Kearney, and the latter depended upon the battalion, it was said, to aid him in case of an open quarrel with Fremont. One night the battalion was aroused from slumber and ordered to load and prepare to resist the attack of an enemy. The attack was expected from Fremont's men; but it proved to be a false alarm. On the 29th of June about three hundred men of the battalion were under arms in the Public Square at Los Angeles, and Colonel Stevenson tried to induce them, or at least one company, to re-enlist. He promised them that they should have the election of their own Major and other officers, and that they should be discharged with one year's pay the ensuing February at any place they wished in California. He also said that a detachment should be sent to meet their families to carry what means they wished to send to them. Some of the officers were very much in favor of the men re-enlisting, and recommended this course to them; but several of the non-commissioned officers and men were opposed to re-enlistment, and their views prevailed. On the 16th of July all of the bat-

talion in Los Angeles were mustered out of service, the time of their enlistment having expired, by Captain Smith of the 1st Dragoons. They had served the full time of their service faithfully, and had experienced the truth of the predictions made to them by President Young when they enlisted. He had promised them that if they would be faithful to their God, they would not be required to fight. The fighting would be before and behind them; but they would not have to take part in it. These words had been literally fulfilled. They had done their duty as required by their commanding officers, had been brought face to face almost with the enemy, but had been spared the necessity of shedding blood or of running the risk of having their own shed. These brethren had been called upon to enlist and leave their families and friends in the wilderness in destitute circumstances. They did so cheerfully, believing that by so doing they would be the means of averting evil from Zion. They endured severe hardships and great privations, accomplished one of the most formidable marches ever performed by infantry, and were greatly blessed of the Lord. Their names will be held in honorable remembrance among the Saints, and when the early history of this dispensation shall be written for the perusal of future generations, the enlistment, march and services of the battalion will call forth their admiration, their example will be held up for imitation, and their posterity will be proud of the distinction of having an ancestor who was a member of that body.

The 20th of July the members of the late battalion organized, preparatory to returning to their homes and families, as a traveling camp, and appointed Levi Hancock, David Pettegrew, Reddick N. Allred, John Lytle and James Pace, captains of Fifties and Elisha Averett, captain of ten pioneers.

We have given you a sketch of the travels of the battalion up to the time of its discharge. We shall have more to say concerning the travels and labors of its members as we proceed with this history; but we now return to the Church at Winter Quarters. President Young and the Twelve Apostles, and other Elders, were diligent in laboring among the people during the winter, and a spirit of reformation prevailed in the camp. Meetings were frequently held, and they were well attended. The weather was cold; but great exertions had been made by the Saints to provide shelter for themselves. The widows and fatherless were cared for, and pains were taken to supply the families of the brethren who had gone in the battalion with what they needed. A large portion of the people erected log houses as residences. Many availed themselves of the slope of the hill, on the side of which a part of Winter Quarters was laid out, to construct "dug-outs" as dwellings. By "dug-outs" we mean cellars, the entrance to which being made on the lower side, enabled those who occupied them to go in and out without having to use many steps, and when properly roofed in were not very uncomfortable dwellings during steady cold weather. Provisions could not be obtained in great variety. The principal diet of the people that winter was corn-bread and pork. In many instances these articles were not very plentiful. Corn and pork were bought in Missouri, and frequent trips were made from the camp to that State during the winter to obtain the necessary supplies. There were but few grist mills in the part of the State where the grain was bought, and there was great difficulty, therefore, in getting grinding done. At Winter Quarters wheat was frequently boiled whole and thus eaten, and many families subsisted for weeks on corn ground in hand mills. The meal of corn thus ground was not as smooth and pleasant eating as the meal we now get from our grist mills; but hunger furnished the appetite to make it palatable and digestible. We presume that those, at least, who did the grinding never failed to enjoy the bread and mush cooked from their grists. In those days a person who owned a good hand mill was considered a very fortunate individual. We patronized one owned by Brother John Van Cott, who very generously let his neighbors use it freely and without taking any toll. We have met with some people

in our travels in the world who would not have failed to avail themselves of such an opportunity of making profit, for their mode of reasoning was that an article or service of any kind was worth all it would bring; the greater the demand, the higher the price to be paid; the scarcity of the article enhancing its value. But in those days the spirit of gain was not common among the Saints. They were fellow-sufferers from mobocracy, and the scenes they had shared in common caused them to have a sympathy one for another that under more favorable circumstances might have remained dormant. Situated as we are at present, men generally place a monetary value on any service they render. Their time, their labor, their food, etc., etc., all has a value. Those for whom they spend time, or for whom they labor, or whom they furnish with food, are generally in a position to pay for what they get with but little, if any, inconvenience. But in the days of which we write it was frequently the case that help of many kinds was wanted, and those who stood in need of it were unable to pay for it as is customary now. There were but few instances where it was needed that it was not generously given. The higher qualities of man's nature were brought into exercise at those times, and the conduct of many of the Saints proved that the lessons taught them by the Gospel had not been in vain.

Seeing the great need of a mill, President Young took steps to erect one. It was a time of rejoicing at Winter Quarters when it was completed and the necessity of using coffee mills and hand mills to grind grain no longer existed.

ADDRESS

To the Saints in Zion who have Relatives and Friends scattered throughout the Welsh Mission.

Brethren and Sisters:—It is now thirty-one years since the Gospel, through the favor of God, was introduced into Wales. From that time to this, we have found hope in the promises of our Heavenly Father. We were promised a remission of our sins in the covenants we made when baptized, and we realize that of a truth God has called us from darkness into light, in which we have gathered to the promised land where he, from time to time, has exhibited his power in our deliverance from oppression and destruction that our enemies would have brought upon us.

Here we have flourished, and been encouraged in seeing ourselves and families made comfortable in the possession of happy homes, where the ordinances are administered for our salvation, and the redemption of our dead. Those who do not forget their covenants, and have been gathered here, though they die, they "die in the Lord, that they may rest, and their works do follow them." Many, very many, who were the means of bringing us to possess these inestimable blessings have thus passed away, hopeful that the good work would continue while they sleep or until the last scattered, honest son and daughter of our Great Parent would be gathered, and privileged to pass through those ordinances which will qualify them to meet their Creator and receive an inheritance with those who prove worthy.

In the promises thus made and the deliverance wrought out for us, shall we shut our eyes to the condition of our suffering kindred of English and Welsh extraction scattered throughout Wales? Day after day appeals come from our friends now in Europe, to aid them to come to this land of liberty. In return they promise us their services in assisting to redeem Zion and strengthen our influence with God. Shall we prove deaf to their appeals, after the deliverance wrought out for us through the self-sacrificing spirit of those who were strangers to us, and who crossed the ocean, leaving their homes and kindred so dear to them, that they might tell us of God's proffered bounty for our redemption? Shall we slumber insensible to the

cries of our kindred and friends for aid while we are enjoying so many blessings, and are in the occupancy of a land reminding us of God's mercies to us, as it yields its increase for our sustenance under the blessings of Him who answers our petitions when we approach him? If we do how can we again approach him with confidence? The spectacle at our late Conference must prove a trying remembrance to us, if we remain inactive. There and then we witnessed the feelings of men who are not familiar with the condition of our suffering brethren as we are, yet they, although strangers to the thousands already redeemed by their former efforts, are still willing to set us a noble example in heading the list with one thousand dollars each. What should we not be willing to do under these circumstances? We, who know the true condition of our countrymen, and the hopelessness of their efforts to obtain deliverance, unaided by us who have now the means to release them.

The condition of our countrymen cannot be better understood than we understand it, when we reflect upon how we ourselves and our ancestry labored for a livelihood in our mother country, and especially during the latter years of our experience in that land, when week after week we contributed, out of what little we had to purchase scant supplies for our families, to sustain the Elders in carrying on the mission. The brethren and sisters now dwelling in Wales, whether English or Welsh, are, and have been for dreary years, doing the same, hoping that a day would dawn upon them, when God would send them deliverance.

The late "strikes" and the incessant trouble between the employer and the employed may well prompt them to ask our aid. How dark must be their hopes now, if we do not respond to their calls!

In thus addressing you, our brethren and sisters, we do not do so to urge measures of relief that we, individually, are not willing to inaugurate; but simply ask your aid in unison with our humble efforts in performing this duty, which we feel, by the deliverance wrought out for us, under obligation to continue until the prayers of our suffering countrymen are realized.

ELIAS MORRIS,
THOMAS E. JEREMY,
JOHN PARRY,
JOHN DAVIS,
WM. J. LLOYD.
Committee.

Gymry anwyl ar dir Seion,
Bydded ini oll o'r bron,
Roddi clust a theimlad calon
O un fryd i'r alwad hon;
Gwaedd ein brodyr a'n chwiorydd
Atom ddaeth o Brydain draw,
Boed i ni eu cynorthwyo
Gyda'n gilydd fel un llaw.

Mewn gorthrymder a chaledu
Yn hiraethu am y fraint
O ymfudo o'u caethiwed
A chyrhaeddyd gwlad y Saint
Y mae llawer o'n cydgenedl
Heddyw yn eu hadfyd trist;
Brodyr a chwiorydd cofiwn
Ynt yn Eglwys Iesu Grist.

GWILYM DDU.

UTAH NEWS.

The following are from the *Deseret News* up to April 18th:—

DONATIONS.—Besides the one thousand dollars each donated by President Brigham Young and Hon. Wm. H. Hooper at the Conference meeting, [April 11] to the P. E. Fund, over two thousand dollars more were donated by different individuals, who sent their names and amounts up to the clerk. It is to be hoped the response to the call for means for emigration purposes this season will be liberal.

BREACHES OF THE LIQUOR ORDINANCE.—The following were fined $100 each yesteray [April 4] for breaches of the liquor ordinance—Joseph Dudder, Mansfield and Atchinson, J. M. S. Caldman. To-day, for the same offence,

Metz and Denhalter, J. Morgan and R. Shingleton paid each $100. The case of Lawrence and Mann, of the Salt Lake House, for selling liquor on Sunday, was also tried to-day, before Justice Clinton. Counsel for defendants took the ground that the section of the ordinance under which the charge was brought was void, because it curtailed the rights and privileges of individuals. Mr. E. D. Hoge, for the City, knocked the underpinning from under that position, however, and the charge being proved, the defendants were fined $100. Defendant's counsel gave notice that an appeal would be taken to a higher court, but Justice Clinton stated that such notice could not be entertained, as Judge McKean had ruled that no appeal could be taken from the Justice's Court. He did not believe it was a correct ruling, but he was bound to abide by it, as having emanated from a superior court.

BREAKING GROUND.—The ceremony of breaking ground on the Salt Lake, Sevier Valley and Pioche Railroad, on the section from this city to Lake Point, will take place on Monday morning next [April 11] at 10 o'clock, in South Temple street, near the gas works. The officers in charge will be E. M. Barnum, Secretary, Gen. P. E. Connor, Treasurer, and H. P. Kimball, Director.

BLOODED DEVON STOCK.—H. B. Clawson, Esq., is the owner of an exceedingly fine Devon bull, which was on the street to-day, and attracted considerable attention and admiration. He is a pure bred, cherry-colored Devon, two years and a half old, and though seemingly small, weighs 1120 pounds. A more beautifully formed animal would be difficult to find, perfect in shape, of fine color and gentle temper. This is the breed for work cattle. This animal steps off like a horse, and work oxen, well cared for, of this breed would not come behind a span of mules or ordinary horses in the amount of work they would perform in a day. We are pleased to see such animals imported, as their effect upon the stock of the country is invaluable. Cattle should be used more extensively in teams than they are. They are the cheapest and most profitable team a man can use, and of all breeds in use the Devon is the best adapted for the purpose, being tractable and active. We speak of them for work; but as milkers many prefer the cows of those to any other breed.

The following are from the *Salt Lake Herald* up to April 18th:—

JUDGE EMERSON.—Here is how our new associate justice, Hon. P. H. Emerson, is spoken of by the Battle Creek, Michigan, Journal; may the people of Utah have reason to endorse the opinion: The Hon. P. H. Emerson left the city on Monday for Utah, where he is to immediately enter upon his duties as Associate Justice of the Supreme Court of the Territory. Mr. Emerson bears with him into his new and important field of responsibility and labor the universal esteem of his fellow-citizens with whom he has dwelt for years, and who have the fullest confidence that he will achieve distinction in the sphere upon which he is about to enter. His sound judgment, clear discrimination, fine legal attainments and wide experience with men and practical affairs, warrant the very highest anticipation of his success upon the bench. The discretion required in one who holds such a position—and especially demanded in the peculiar political condition of the Territory to which he is named—he possesses to a degree which we do not hesitate to believe will signally justify the wisdom of his selection and be of eminent service to the people of Utah and of the nation at large.

The Salt Lake *Herald* asks if Utah has wool, with spindles to spin it, and looms to weave it; why then should she export it and bring it back in the shape of cloth, finding employment for labor elsewhere? Why should she ship hides, and import leather, boots and shoes. Why should she ship the refuse rock in her ores, when they ought to be all reduced here? Why should she import all the articles in common demand made from lead, and ship off pig lead and crude bullion by the hundred tons? And why should she import such a vast quantity of iron while she has mountains of the best iron ore in the world?